

BOSTON WESLEYAN AND WESTLAWN JOURNAL.

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Advertisements.

FOR EVERY HOME. Every Sunday School should have a copy of the BOSTON WESLEYAN AND WESTLAWN JOURNAL. It is a small, cheap, and useful publication, containing a full and complete record of the proceedings of the New England Conferences of the Methodist Episcopal Church, and is a valuable source of information to all who are interested in the progress of the church and the welfare of the world.

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For Zion's Herald.

SPRINGFIELD S. S. CONVENTION.

Springfield, Feb. 18, 1859.
DEAR BRO. HAYEN—The Sabbath School Convention of the Springfield District assembled at the Pynchon Street Church on Wednesday, Nov. 9, pursuant to the call of the District Committee. The day was one of the most delightful days of our Indian Summer, and a large number of delegates from the somewhat widely scattered churches of the district were in attendance. The meeting was called to order by the writer, and after prayer by Rev. N. J. Merrill, a permanent organization was effected by the choice of the following officers, viz.: E. O. Hayen, of Westfield, President; O. N. Darling, of Chicago, Rev. H. F. Morse, of Northampton, and C. Bigelow, of Springfield, Vice Presidents; Rev. W. R. of Springfield, and Rev. J. L. Esley, of North Blanford, Secretaries.

The order of exercises recommended by the District Committee was adopted, in reports from the several churches represented for the morning session; the discussion of practical topics connected with the Sabbath School enterprise for the afternoon, and public exercises of the Pynchon Street Sabbath School, together with addresses, in the evening.

Rev. Bro. Hamilton, Chester and Prentiss were appointed a business committee to prepare and report topics for discussion.

It was found on calling the list that twenty schools were represented by delegates, and the reports from these schools indicated a good degree of prosperity. In several of the schools there has been a considerable increase in numbers during the year; in one instance, Westfield, the increase has been 48 in the last six months. One superintendent, Bro. J. Hall, of Ashbury School, Springfield, reported that the children of every family in the village except one were connected with the school. In two instances flourishing schools were reported, which have been established the present year. In several schools a general religious interest was represented as a marked characteristic, and a considerable number of conversions were reported. In Southampton, in a school numbering in teachers and scholars a total of 80, there have been fifteen conversions since Conference, and eight are now seeking the Lord. On the whole, the friends of Sabbath Schools on Springfield District have reason to "thank God and take courage."

Near the close of the morning session the business committee reported the following subjects for discussion, viz.: 1. Is it expedient to substitute the Sabbath School for one of the services on the Sabbath? 2. Should the church catechism be used as a general exercise in the Sabbath School? 3. Should Question Books for Bible classes be discarded?

4. Ought there to be more preaching directly to Sabbath School scholars and also to our congregations generally on the subject of Sabbath School instruction? 5. Early piety without buckling not only possible but easily attained, and the connection of Sabbath Schools therewith.

The first topic was immediately taken up, and a spirited discussion followed, occupying the remainder of the afternoon and not an hour in the afternoon. Speeches were made by Dr. Miller, Rev. John Hamilton, and Bro. Jackson, of Springfield, and also by the following brethren in the ministry, viz.: Stuston, Hamilton, Batten, White, Leonard, Drigh, Prentiss, and others. The discussion was conducted in a most able and interesting manner, and the subject was laid upon the table without a vote.

The second question, in reference to the Catechism, was then taken up and discussed by Bro. John Hamilton and Bro. Jackson, and also by Bro. Morse, White, and others. In the affirmative, and was then submitted to the Convention, and by a rising vote the affirmative of the question was unanimously sustained.

The fifth topic in the list was then called up, and speeches were made upon it by Bro. Chester, Capen, Prentiss, Rice, Morgan, Esley, Leonard, Chapin and others. The hour of adjournment was reached, and the meeting was adjourned to the following Sabbath School, under the care of Mrs. Curtis.

First came a Bible lesson, in which all the class united, then followed singing by the children, dialogues and single pieces, which were rehearsed with great propriety and effect, and apparently to the general satisfaction of the audience.

At 6 o'clock the exercises by the children closed, and the meeting was afterwards addressed by Rev. Bro. Vail, of Chicopee Falls, and Rev. Bro. Chapin, of Westfield.

These addresses were well suited to the occasion, and were listened to with great interest; they were, in a word, such as we have a right to expect from such men, and I am happy to be able to furnish a report of them somewhat in detail.

Bro. Vail was first introduced and spoke in substance as follows: In the hour which has passed so quickly away, we have all listened with the highest delight to the exercises of these children; to exercises interesting in themselves, but especially interesting because we have listened to them from their lips, in the form of song and story, dialogue and declamation, which are of deeper significance, and more lasting interest than all we can learn in the world books. They do not indeed comprehend them in all their deepest meaning, yet with them and through them, they can now work out the general results of heaven and eternal life, and human wisdom and philosophy can surely do nothing higher.

And where shall we find the institution of learning where more than in our ordinary schools are indeed of greatest interest to mind; the fundamental laws of nature, the truths of mathematics that we learn to-day, shall be of lasting importance to us, for they are at the foundation of all our study of material things; and it is these same principles that we shall trace in their higher relations and developments in a future state of being. But in our intellectual growth there is only a partial expansion of our natures, and with this alone we can never know God's great designs in our creation. But in the truths which these children learn, there is a power which tends to develop the intellect, also reaches the heart; and adding feeling and will to thought, elevates us into a union with the angels; and higher than this, into a participation of the somnolent of Christ. And now while we honor the enlightened liberality and munificence of the individual or the State that founds and sustains our educational institutions, surely we

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Again, it is as unjust as it is unchristian. An issue between a church and an alleged delinquent has been formally tried, and solemnly decided against the erring member—he has been expelled. Now for another church to receive him is to neutralize, upon slight evidence, the result of a thorough trial, and to constructively criminate those that conducted it. Nay, such a course virtually restores to membership, inasmuch as according to the usual invitation he would be eligible to the communion, and yet it is not a demand for a new trial through intellectual charges, and better disciplined hearts than are too often brought to this duty. May we not read this demand in the peculiarities of the times? To guard against the many insidious forms of semi-indifference with which so much of our popular literature is impregnated, to rear defenses against practical atheism and irreligion, and to attempt to prepare the mind with the weapons of a successful warfare against the profane assaults of Satan, there is need of a class of teachers who understand these things, who can teach the fundamental truths of religion, not as cold and hard dogmas, not even as church doctrines, but as living, eternal truths of God; of teachers who can teach these things so clearly and so reasonably, and with reference to the infidelity they must meet with in after life, that the mind being forewarned shall be also forearmed. To accomplish this end we have need of a large class of teachers, where we now and then rarely find an individual fitted for the work.

We also read the same demand in the common experience of churches, in a difficulty which has arisen so frequently in our discussions this afternoon, the difficulty of securing the regular attendance of any large number of adults in our Sabbath Schools. While we admit the existence of other reasons, yet we believe that the chief one is because we have not a class of teachers fitted to do this work, not simply prepared for the lesson, but having the advantage and use of far more than ordinary facilities for the study of the Bible. Whenever we find such teachers, we find large classes of adults, and as this demand is met, we shall find a steady increase in numbers, and a growing interest on the part of adults in the study of the Bible in our Sabbath Schools.

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Again, it is as unjust as it is unchristian. An issue between a church and an alleged delinquent has been formally tried, and solemnly decided against the erring member—he has been expelled. Now for another church to receive him is to neutralize, upon slight evidence, the result of a thorough trial, and to constructively criminate those that conducted it. Nay, such a course virtually restores to membership, inasmuch as according to the usual invitation he would be eligible to the communion, and yet it is not a demand for a new trial through intellectual charges, and better disciplined hearts than are too often brought to this duty. May we not read this demand in the peculiarities of the times? To guard against the many insidious forms of semi-indifference with which so much of our popular literature is impregnated, to rear defenses against practical atheism and irreligion, and to attempt to prepare the mind with the weapons of a successful warfare against the profane assaults of Satan, there is need of a class of teachers who understand these things, who can teach the fundamental truths of religion, not as cold and hard dogmas, not even as church doctrines, but as living, eternal truths of God; of teachers who can teach these things so clearly and so reasonably, and with reference to the infidelity they must meet with in after life, that the mind being forewarned shall be also forearmed. To accomplish this end we have need of a large class of teachers, where we now and then rarely find an individual fitted for the work.

We also read the same demand in the common experience of churches, in a difficulty which has arisen so frequently in our discussions this afternoon, the difficulty of securing the regular attendance of any large number of adults in our Sabbath Schools. While we admit the existence of other reasons, yet we believe that the chief one is because we have not a class of teachers fitted to do this work, not simply prepared for the lesson, but having the advantage and use of far more than ordinary facilities for the study of the Bible. Whenever we find such teachers, we find large classes of adults, and as this demand is met, we shall find a steady increase in numbers, and a growing interest on the part of adults in the study of the Bible in our Sabbath Schools.

But there is also need of more deep and thorough heart culture on the part of our teachers. The peculiar demand for intellectual culture is variable, and is affected by time and place and circumstances. But for disciplined hearts the demand is always and ever the same. This is that gift, like genius, which nature seldom gives, which the schools never impart. It is not knowledge that fits the novice to instruct, even much less to reach the necessities of our time and place. It is that gift, like genius here, for which language affords us no name. To be competent to the work, there is implied the deepest self-knowledge, and that silent, unseen, mysterious force of being, which, overlooking all barriers, makes another's heart to move for the time with the same feelings and impulses and aspirations with our own. There must be a heart to these every pulsation exhibits and illustrates the truths it teaches, and then a heart culture, a heart education, that fits us to know when and how and where to sow the seeds of life and salvation.

Then add to this the baptism of the Holy Ghost, and what work is not, what mission more divine than this, to do the bidding of the Father in the world? Bro. Chapin made the closing speech. He commenced by showing the historical position of the Sabbath School cause. It was said, he, the discovery of other days, was no longer an experiment in the church, but one of its established auxiliaries, and in some cases its pioneer. We have not come, said he, to do the Sabbath School by setting it above, or substituting it for any other means of grace, but must not take the place of family instruction, of the Bible in the common schools, nor even of the regular church service on the Sabbath, but should act in all cases as a distinct auxiliary of the church of Christ. He then proceeded to show what the Sabbath School should be, and said, he, it should be attractive. He thought that much of the outside effort of getting people into the schools might be better devoted to making the schools what they should be, and thus attracting the people to them. The people, said he, go where they are attracted. He thought that something might be accomplished in this direction by setting it, as exercises vary, lively, and short. There is, said he, too much time devoted to the schools; the children at last become wearied.

Next, the school should be made instructive. There was too little teaching in the schools; hearing a recitation was not teaching; there should always be some new thought left upon the mind of the scholar. Teachers are often supposed to be unqualified for this work, but he thought that in most cases it was only preparation that was needed; that with the present facilities for this work, almost any person of good sense and a pious heart, might by close application, teach some kind of a class in the Sabbath School.

But what shall we teach? said he, teach among other Bible truths, its doctrines, by all means its doctrines. The next and last thing mentioned by the speaker was, that the Sabbath School should be a place where the whole child to Christ, one of which had occurred in the Pynchon Street Church. He closed by showing the power which the teacher had with his class, with an open Bible before them, and by exhorting to a faithful use of that power. The meeting closed with singing by the choir, and the benediction.

I should have mentioned in connection with the afternoon session of the Convention, that a vote of thanks was passed to the members of the Pynchon Street Church and congregation for the hospitality extended to the delegates from abroad.

Wm. Rice, Secretary.

For Zion's Herald.

RECEPTION OF EXPELLED MEMBERS.

May one Church receive Persons Expelled from another Communion?

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Again, it is as unjust as it is unchristian. An issue between a church and an alleged delinquent has been formally tried, and solemnly decided against the erring member—he has been expelled. Now for another church to receive him is to neutralize, upon slight evidence, the result of a thorough trial, and to constructively criminate those that conducted it. Nay, such a course virtually restores to membership, inasmuch as according to the usual invitation he would be eligible to the communion, and yet it is not a demand for a new trial through intellectual charges, and better disciplined hearts than are too often brought to this duty. May we not read this demand in the peculiarities of the times? To guard against the many insidious forms of semi-indifference with which so much of our popular literature is impregnated, to rear defenses against practical atheism and irreligion, and to attempt to

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VOL. XXX

For Zion's
"IT IS FINISHED"

This memorable exclamation of the Son of God, when sinners of all weights of a world's expiation were being accomplished by his painfully portrayed in holy revellings and cruel scourgings mockings, that crown of pain his sinless brow, those to the bleeding site, were each a so cheerfully borne by our was destined to achieve the law of sin, whose feeble death. It is finished, he said when expiring nature gave the final struggle, as we saw the consummation of the redemption purchased by his blood, whereby a lost and proach to God and boldly preaching the sufficient merit of Saviour Jesus Christ. For aroze the assurance, that the wrath were averted, and that our justice, the attribute of stalled. From that moment pleadings of our Advocate to man to escape the net of death him into favor with God and his Son. From his dying that the power of death was shortly was that dying one's soon destined to break the grave, soon to deprive, forcing of his envenomed sting, and story over the yawning grave and his consummation was ble beginning. In its con obscure, but in its end, tri Years before, a tender babe lehen, and the ruler of the gave room for the little through the opening dawn, that marked the favored s less babe, so soon to act its love. Bright lights from crowded the realms of space arose the heavenly about of in the highest, on earth pe men. Quickly the wheels of in their flight that prattling thoughtful men of youth, beamed with a latent and ful to wear the impress of a ho ful vigor ripened into man beautiful features had gath heavenly sweetness and gro been possessed by mortal in mirror, that portrayed the of a Godlike mind. At the pre sion of more than mortal his features show the sad an his sorrow-burdened soul. I society, and from the haup ever rodedly driven. A bri and we was closed in the terrible crash was patiently ed nature sank beneath the trying hour.

And who was this? The man, outcast, and malcontent, anoning Lamb; thou, the Saviour the Wonderful Counselor, the Everlasting Father, the P to God in the highest; he and millions of voices on exultant theme, and ascribe power and might unto his mighty plan, and achieved when with his dying cry our the triumphant shout, it is finished, exultation.

It is finished, exultation, having passed through the dian's course, having met w holy energy the sublime foe his Leader's name complete. Having toted onward and got steps of fury the earth, having escaped the numerous strewed his path, he now w in his Redeemer's blood, of approach of death. He reg being a final release from al his expectant soul rejoiced glad discharge from the tant to the vast army of the He longs to lay his trophies and to share the glory that the realms of bliss. With th release and holy expectation with supernal light, and once catches the triumphant amid that final struggle betw and relentless death, his expression waiting on his ast beams of heavenly light his marble brow, and the victo victory relieve his joy bu sinking beneath the cold w voice of triumph, "I h fight, I have kept the faith course; henceforth there is which the Lord shall die death, where is thy sting, victory." Meantime the hear around the bed of death, re and blessed counsels of his lips forever close he softly Saviour's words, it is finished earth to leave in heaven.

It is finished, shrieks the toosing and writhing on his with a thousand tortures infini tal pains. Too late! he there was hope; now close he looking forward of wrath and but for another chance to re

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downward course, and here
verge of an awful doom.
Death guides the blessed
the lost to hell; and now so
dreadful guidance, how shall
that his unwilling presence m
come company to show my w
the terrible certainty that his
warmer and nearer to the sin
prison for the soul whose g
sealed forever. Alas, it is fir
and hope has fled, and blank
my soul. Alas, I spurned t
free salvation, and now I am
sth. I have no heart to bo
its sting, and I tremblingl
yawning grave will gain a v
orable justice demands a gre
second death. ANNA
Chelsea, July, 1850.

You may even buy gold to